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RELIGIOUS DEPARTMENT

ANNUAL REPORT

Prudential Committee of the American Board of Commissioners for Foreign Missions.—Sept. 1818.

(Continued from p. 107.)

AMERICAN ABORIGINES.

On the 13th of January, 1817, the Rev. Mr. Kingsbury arrived at Chickamaugh in the Cherokee nation, commenced preparations for an establishment there. On the 7th of the following March, he was joined by Messrs. Hall and Williams with their wives. Before the annual meeting of this Board in Sept. had erected four small log buildings, and made considerable advances in preparing for other and larger buildings, taken care of their family, and under their instruction, twenty-six native children and youth; and done not a little, for the time, towards clearing crops of various productions, and stocking the plantation with domestic animals.

In the Report of the last year, the Committee communicated their design of sending other missionaries and teachers to the Cherokees, and other Indian nations, as far as, as Providence should direct, the way, and supply the means. This design, which was explicitly approved by the Board, has not been forgotten.

Agreeably to arrangements made by the Committee, the Rev. Daniel S. Butrick embarked at Boston on the 13th of November, for Savannah; and on the 17th of the same month, the Rev. Ard Hoyt, with his family, embarked at Philadelphia, for the same port. On the 27th, under the kind care of their Divine Master, they all safely arrived at Savannah, where they were received by the Rev. Dr. Kollock and other friends to the cause, with demonstrations of affectionate courtesy, hospitality and generosity, which they have acknowledged with expressions of lively gratitude. From Savannah they proceeded with as much delay as possible, by the way of Augusta and Athens, to the Indian country, and on the 3d of January, having experienced much kindness and some affecting expressions of interest, from the Cherokees on their way, they reached the mission house at Chickamaugh.

Early in December, the Rev. William Chamberlain left Wilkesbarre, Penn. the residence of Mr. Hoyt, and proceeded to Pittsburg, where agreeably to appointment, he met the Rev. Elisha P. Swift, in concert with whom he was to act as an agent for promoting the objects of the Board in western states. After having visited the principal places in Ohio, Kentucky and Tennessee, experienced many successes, and made very considerable preparations for the mission, he arrived at Chickamaugh on the 10th of March.

The missionaries thus assembled at the Cherokee station, it was the design of your Committee that such a disposition should be made, as would best serve the purposes of that establishment, and promote the object of a similar establishment in the Choctaw nation. Advice to this effect were communicated; and on the 18th of March the brethren wrote as follows:

“We suggest and instructions relative to the designating the persons, who should go to the Choctaws, immediately engaged our prayerful attention. After renewing our devotion to God, and his work before us, it was given, unanimously, as our opinion, that brother Kingsbury and brother and sister Williams, will be the most suitable persons to select for this service, and that it will be expedient to send any more from the establishment at present. The remainder of us, we think, may be more usefully employed here, and that it may be expedient to make a distribution of our labors somewhat in the following manner; viz. Mr. Hoyt to take the fatherly and pastoral care of the institution and of the school; brother Hall to continue in his present station; brother Chamberlain to have charge of the school and superintend the labor and other exercises of the boys while out of school; and brother Butrick to pay special attention to the Cherokee language and act as an evangelist. We wish, also, as far as practicable, to give brother Chamberlain some time to attend to the Cherokee language. The distribution of our labors we cheerfully submit to the Prudential Committee, to be confirmed or altered, as they, in their wisdom, shall see fit.”

These dispositions were perfectly in accordance with the views of the Committee, and were accordingly ratified. In the latter part of the autumn and beginning of winter, it was found, to the deep concern of your Committee, that the health of the Treasurer was seriously impaired. The opinion of his physicians, that he would be the best means for his recovery, and were of essential importance. This afflictive emergency, it was his lot, not less than that of his colleagues of the Committee, that the time of his absence from home should not be lost to the most dear to his heart. And it was thought, that the important objects of the Board might be greatly promoted by his

acting at the south under a commission as a general agent; and especially by his visiting in his four our Cherokee establishment. Accordingly, a special arrangement was made for securing the treasury and conducting the business of that department; and, on the 20th of January he took passage for Savannah. After spending about three months in Georgia and South-Carolina, visiting the principal places in those states, and doing as much as the state of his health would permit, in the business of his agency, he proceeded, by the usual route from Augusta, through the Indian country to Chickamaugh, where he arrived on the 8th of May.

About ten days after his arrival, having had opportunity to make himself thoroughly acquainted with the establishment in its various departments and operations, he addressed the Corresponding Secretary a letter, containing a very ample and interesting account of its state and concerns. Of this account the Committee think it right to avail themselves largely, under the present head of this Report.

First, however, and in this they are sure of the full and affectionate concurrence of the Board, they would devoutly record their grateful acknowledgments to the all-gracious Disposer, for the Treasurer's safe return, with recruited health; and for the important services, which he has been enabled to render to the best of causes.

Since the Treasurer left Brainerd, the mill, which has been to the brethren an object of earnest desire and great attention, cost them much labor and trouble, has been gotten into operation, and promises to be of great utility, not only to the mission, but to the nation extensively.

Your Committee have deemed it important, that at every missionary station a church should be duly organized, as soon as circumstances would permit, for the regular administration of Christian ordinances and Christian discipline. This has been particularly recommended, in the instructions given to the missionaries. In a joint letter of the brethren at the Cherokee station, they say—“On the last Sabbath in Sept. a church was organized in this place, and we solemnly renewed our covenant with God and with each other. We should have done this at an earlier period, but hearing that brother Cornelius was on his way to this country, we were anxious that he should be present on this interesting occasion. At present our church consists of only the missionary brethren and sisters, but we hope soon to be able to number some, who have recently been brought to the kingdom of the Redeemer.”

With a view to strengthen public confidence extensively, and in various respects to promote the interests of the institution, your Committee have judged it advisable that there should be a Visiting Committee of this Cherokee school, composed of characters of established respectability, and not too far distant from the station. The gentlemen designated for this purpose are Col. R. J. Meigs, Agent of the Government in the Cherokee nation, Rev. Isaac Anderson, Maryville, Blount county, Tenn. Col. Daniel Campbell and Col. Francis A. Ramsay, Knox county, and Rev. Matthew Donald and Daniel Rawlings, Esq. Rhea county. In the commission given them, they “are requested to make a annual visitation of the school, for the purpose of examining its general state and management, its expenditures and improvements, and making a report to be exhibited to the Board, to the United States Government, and to the public.” Their first visitation was the last of May, a few days after the Treasurer left the station; and their Report, which will be communicated to this Board, is at all points in perfect agreement with his account of the church and the general influences with which the Father of lights has been pleased to bless the institution. The Report is as interesting and affecting, as it is explicit and full.

“Your Committee,” they say, “tarried at the missionary station, until after the Sabbath, that we might have an opportunity of observing the moral and religious influence, which this institution has had on the scholars, and neighborhood. On the Lord's day, the sacrament of the supper was administered. A congregation of more than 100, collected, of Cherokees, Africans, and some whites. During divine service the people were composed, very attentive, many of them solemn, and some tender. Five of the natives joined in the communion, one of them a young female aged about 18, a member of the school; the others live in the neighborhood. Two blacks also joined, one of them a freed man, the other a female slave. We conversed particularly with most of them on their knowledge of the Gospel and their experimental acquaintance with religion. We were truly pleased with the scriptural and feeling account they gave, of Christ formed in them the hope of glory. We had similar conversation with several others, who had not yet been united with the church, but who gave good evidence of a saving change of heart, particularly with two Indians and two white men, connected with Indian families. These four would readily be admitted into the church, where less caution was necessary, than in an infant church in

a heathen land. One of these was a very old Indian woman who could not speak English, but could understand what was said to her, and had to answer us by an interpreter. She lamented that she had not heard the word of God when young, but said, that since she had heard it, she had tried to do good. Her knowledge of divine subjects was really surprising. She was much affected during divine service. One, who had joined the church, said that he had been made to see himself so vile a sinner, that when walking about in deep distress, he felt that he was not worthy to walk upon the earth. All, with whom we conversed, expressed a deep sense of their sinfulness and guilt, and of their need of a Saviour.” After relating, here several particulars, respecting the female member of the school and of the church, mentioned before as being eighteen years of age, and of whom a more detailed and very interesting account is given by the Treasurer, the Report proceeds to say, “When she first came to the school, we were informed she was proud and haughty, and loaded with ear rings and trinkets. She is now modest and amiable; has stripped off the greatest part of her ornaments, and consecrated them to the Board of Foreign Missions, as did another of the natives since she joined the church. This young female is now an active member of a praying society of females. Would not many mothers in Israel blush before the example and zeal of this girl? Is not the Lord raising her up and qualifying her for a missionary? For this work she has an ardent zeal.”

“There are some others under religious impressions, with whom we had no opportunity of conversation. Numbers of the congregation came ten, fifteen, and even twenty miles to be at church. We were told that when taking a walk morning or evening, little girls from eight to twelve years of age may be heard praying in secret places; and we observed several of them very attentive to divine things.”

“From what we have seen in this school and neighborhood, we are convinced, that the direct way to civilize a heathen people, is to Christianize them.”

“Surely the Lord is in this place, the work is his; and it is marvellous in our eyes. Will not Christians be encouraged to pray for its prosperity? Will they not cheerfully support it by their liberality? To meet one of these souls in heaven rescued from eternal gloom by the instrumentality of Christian exertion, O what an unspeakable joy! The Lord may rescue them speedily; the present appearances are encouraging.”

Still more recent intelligence of the same refreshing, animating kind has been received. Under date of July 25, within about six weeks of the present time, the brethren write. “Next sabbath we expect to admit to the church two people of color, who give satisfactory evidence, that, within a few months past, they have been converted to God. We have also hopes for two Cherokee women; one of them the wife of the man of whom the mission place was bought. She is perhaps as universal respected and beloved, as any woman of the nation. She has been a constant attendant on the means of grace, since the commencement of this mission.”

In a communication of a date a few days earlier, they say, “The general state of the church has been prosperous; the new converts, for aught that appears, have walked uprightly in the ways of truth; and so far as we know, the church has favor with all the people.” “Our children have been more obedient, faithful, and industrious than could have been expected. We believe the natives are well satisfied, as to the manner in which the school is conducted, and the general treatment of their children. We hear no complaint.” “Our school of blacks continues to prosper. The colored man, who has been received into the church, is a very dear brother, and promises great usefulness to the other people of color. His heart is fixed and much engaged to instruct them all he can.”

“The season of the year has been ordered very favorably in this part of the country. We have about seven acres of rye and oats, which we are now gathering in, more than thirty acres of corn, about three acres of Irish and two of sweet potatoes; and a small patch of cotton. All these look well, excepting the cotton.”

Eighteen months ago, at the place now called Brainerd, and consecrated to the Saviour of men, Mr. Kingsbury was a solitary stranger in the midst of a wide wilderness;—(there not being a single individual, within many miles of him, who knew the Lord Jesus,) and, like his Divine Master, not having where to lay his head. Now there are commodious buildings of various descriptions, large and fruitful fields, herds and flocks not inconsiderable in numbers, a school consisting of about sixty children and youth, collected from the surrounding forests, comfortably lodged and fed, instructed for the present world and for the world to come, and about twenty of them already able to read well in the Bible; and a church established on the foundation of the apostles and prophets, and to which, within six months have been added ten or twelve, who before were strangers and foreigners, having no

hope and without God in the world! The people who were sitting in darkness, now see a great light. The land, which for long and dreary ages lay in the shadow of death, is now cheered with exhibitions of heavenly glory, and made vocal with the songs of the redeemed.

Such are the riches of divine goodness. “When the poor and needy seek water, and there is none, and their tongue faileth for thirst, Jehovah will hear them, the God of Israel will not forsake them. He will open rivers in high places, and fountains in the midst of the valleys; he will make the wilderness a pool of water, and the dry land springs of water. He will plant in the wilderness the cedar, and the shittah tree, and the myrtle, and the oil tree; and set in the desert the fir tree, and the pine tree, and the box tree together; that they may see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it.”

The facts now reported have the weight and conclusiveness of a thousand arguments in proof three important points; viz. that it is not a vain thing to attempt the conversion of the Indians; that they may be brought to the knowledge of Christ, before they are advanced in civilization; and that the plan of instructing them in English is feasible and eligible.

It is a truth worthy to be repeated, until it reach the mind and heart of every friend of God and men in these Christian states, that, in proportion to the time and means employed, no mission to the heathen, since the apostolic age, have been more successful, than those to the American Aborigines.

Nor has the success, in manifest conversions to God, and in fruits meet for repentance, been delayed until the plastic hand of civilization had prepared the way. In the days of Eliot, of the Mayhews and of Brainerd, and now in our own day, rude children of nature and of the forest, men and women and young persons of both sexes, have had their understandings enlightened and their hearts opened to receive the Gospel, and have become humble and exemplary followers of the Lord Jesus. The facts are as encouraging as they are incontrovertible. They are encouraging, in regard not only to the spiritual interests of the untutored tribes, but also to the melioration of their temporal condition. What so efficacious for subduing the ferocious spirit and restraining the roving inclinations of the savage, as the renovating grace of the Gospel? What like this to engage the mind to the noblest objects, and to generate and animate the desire for general improvement? It was by means of the Gospel that the nations of Europe were civilized; and by means of the Gospel may the tribes of the American wilderness be civilized.

The Gospel prompts to general education. But tedious would be the process and slow the advances of education in the vernacular languages of those natives, whose minds are altogether unlettered, and their languages unwritten. Most auspiciously it is found, that the obstacles which have been supposed to lie in the way of teaching them in English, are rather imaginary than real. They are willing to be taught, are desirous of being taught, and of having their children taught, in English; and experiments at our establishment have proved, that Indian children, eight years old and upwards, may be taken from the wigwags, and in one year be brought forward to read with a good degree of correctness and facility in the English Bible. In the mean time, they are making proportionate proficiency in speaking and understanding the language, and in various branches of improvement.

The necessity, then, of making translations of the Scriptures, and of elementary books, into the vernacular languages, is superseded, and the labor, time, and expense of doing it are saved. If indeed Bibles and other books were already at hand in those languages, it would be extremely questionable, whether any considerable use should be made of them. The Indians, old or young, would derive no benefit from them, until taught to read. But the young may as well be taught in English books as in Indian; and the old would no sooner learn to read in Indian than in English; and when once taught in English, they are brought into a new world, and the treasures of knowledge, and the arts of civilized life, are laid open to them.

Fully persuaded of the soundness and efficacy of the system, now brought into operation, and animated by its success in the Cherokee nation, your Committee have been earnest in the desire of imparting the benefit of it to other tribes.

[Remainder next week.]

Benefit of Faithful Reproof.

A visitor called recently at an Iron Foundry, & on inviting one of the men to provide himself with a Bible, received this answer, “I have nothing to do with the Bible, I am going to hell!” The man was faithfully admonished, and further importuned to obtain that treasure of which at present he seemed to have so low an estimate; he suddenly turned round, and said, “Well, Sir, I will have one,” commenced his subscription for three pence per week, and has since received his Bible.—[See, Eng. Bible Society Report.]

Late Missionary Intelligence.

From the London Missionary Chronicle, for Oct. 1818, received at the Recorder-Office.

SOUTH SEA ISLANDS.

Among the islands which have lately received the gospel, are those usually called Paumotu, concerning which Mr. Eyre, of Parramatta, has communicated the following particulars:

The Paumotu Islands are situated from about 20 to 40 or 50 leagues to the eastward of Otaheite. Until lately the inhabitants of these islands were considered as the most barbarous and hostile people known in the South-Sea. Their wars were frequent and cruel in the extreme, and their treatment of captives approaching to cannibalism. They were frequently driven to Otaheite for refuge. Two parties arrived there about the year 1807; the conquering party following the conquered, if possible to exterminate them.—Pomare separated them, and gave them land to reside on, but with difficulty restrained them from recommencing hostilities. In person, appearance and manners, they are far inferior to the Otaheitans.—Their language is radically the same as that of Otaheite, but approaches nearer the Marquesan than the Tahitian, having the g and k in it, which never occur in the latter.

An awful proof of the barbarous character of this people, says Mr. Eyre, happened whilst I was at Otaheite. The inhabitants of one of the islands were wholly exterminated by war, after which the barbarians proceeded to destroy all the fruits.—That such a race of men, (adds Mr. E.) should be brought to embrace the gospel and feel its power, is a striking accomplishment of the prophecy, that ‘the wolf shall dwell with the lamb, and the leopard lie down with the kid.’

A further and remarkable account of these people appears in the following extract from Mr. Ellis's journal. He and his companions, on their voyage to Otaheite, touched, Feb. 2, 1817, at the island of Tubooi, and bartered for provisions with the natives. Two Europeans who were on the island informed them that a canoe, bound for Anaa, one of the Paumotu islands, had recently touched at Tubooi, having been driven out of its course by the northerly winds which had for some time prevailed. The people on board this canoe were forty in number, and had been at Otaheite to receive instruction concerning the true God and the new religion, and were returning to their own country. Some of them had learned to read and write. They were peaceable in their conduct, and strict in their observance of the Sabbath-day. They had exerted their influence to persuade the poor natives of Tubooi to cast away their idols, telling them that there is but one true God, viz. Jehovah, and that none can save them from their sins but Jesus Christ. The natives so far from attending to these instructions, accounted the strangers as enemies because they told them the truth, destroyed their canoe, and forcibly took a musket from them. The natives of the Paumotu islands, upon being asked why they did not resent these injuries, replied that had they been heathens they should have immediately fought with them, but having become Christians, and embraced a religion which was distinguished for its opposition to war, they were afraid of incurring the displeasure of Jehovah by unnecessarily engaging in it. Happy would it be were the inhabitants of the more civilized parts of the world, who profess the Christian religion, on similar occasions, to imitate the conduct of these South Sea Islanders. The two Europeans and three of the strangers who had arrived in the canoe were desirous to go to Otaheite to acquaint Pomare with their misfortunes, and to obtain a large canoe to fetch away their companions from Tubooi.

Extracts from Mr. Ellis's Journal.

April 26.—This afternoon Pomare and the Queen paid us a visit. He was pleased with the portraits in the Evangelical Magazine, and some prints of Natural History.

May 1.—As we were leaving Timai before day-light, on our return, many of the inhabitants were returning from the bushes where they had retired for private prayer, which in general they conclude before the sun has risen above the horizon. My bosom glowed with gratitude and love to witness their conscientious attendance on the means of grace, and their apparent fervor when engaged in devotional exercises.

June 5.—Employed with the assistance of the natives, in digging down the remains of the altars in the neighboring morais. A secret pleasure pervaded my mind whilst thus engaged. It was delightful to think that they were no longer used in the service of him for whom they were first designed. How little those who polished and placed them there supposed they would ever form a part of the floor of a printing-house, from whence would issue the joyful news of that salvation, through a crucified Redeemer, by means of which many should be ‘turned from dumb idols, to serve the living and true God!’

10.—Pomare arrived in the afternoon, to witness the first composing for the printing-press. He was asked whether he would

POETRY.

From the London Missionary Chronicle.

AUTUMN.

How swiftly pass our years!
How soon their night comes on!
A train of hopes and fears,
And human life is gone!
See the fair Summer now is past!
The foliage late that clad the trees,
Stript by the equinoctial blast,
Falls, like the dew-drops in the breeze!
Cold Winter hastens on!
Fair Nature feels his grasp;
Weeps o'er all her beauties gone,
And sighs their glory past!
So, Life, thy Summer soon will end,
Thine Autumn too will quickly decay,
And Winter comes, when thou shalt bend
Within the tomb to mould away.
But Summer will return,
In all her beauties dressed!
Nature shall rejoice again,
And be by man cared!
But, oh! Life's summer pass'd away,
Can never, never hope return!
Cold Winter comes, with cheerless ray,
To beam upon thy dreary urn!

Then may I daily seek
A mansion in the skies,
Where Summers never cease,
And glory never dies!
There an eternal spring shall bloom,
With joys as vast as angels' powers!
And thrice ten thousand harps in tune,
Shall praise the love that made it ours.

WILLIAM.

MISCELLANY.

SECOND ANNUAL REPORT

Of the Boston Society for the Moral and Religious Instruction of the Poor.

Presented at their Anniversary, Oct. 22, 1818.

Concluded from page 206.

The Committee appointed by the Board of Directors to prepare and circulate an Address to the principal towns in the State and elsewhere, as they should judge expedient, recommending the establishment of Sabbath Schools and furnishing, as helps and encouragements to their undertaking, such books and papers as are necessary to the purpose, have acted accordingly. About 250 were sent abroad. There is reason to believe that much good has resulted from this measure. Information more or less direct and particular, of the establishment of schools for religious instruction on the Sabbath has been received from many places, to which our circulars were sent.

The first written communication received was from the town of Abington, in the county of Plymouth. This letter unhappily has been mislaid; so that nothing more can be stated at present respecting that town, than that a Sabbath School was opened there with very flattering prospects during the past season.

From Marlborough we are gratified to learn that, "in consequence of the circular received" from us, a Sabbath School was immediately established, and is now in a very flourishing state. "On Sabbath noon, the last day of May," says our obliging correspondent, "we first met for its establishment. But we found many obstacles to surmount. Being unacquainted with the tendency and design of Sabbath Schools, serious apprehensions were felt by many, lest it was a concerted plan secretly to propagate the opinions of a party. Every effort was made to obviate these objections. Parents were assured that it was not the design to teach particular creeds, but to aid their children in obtaining a knowledge of the Scriptures, and of those fundamental doctrines, which immediately concern their salvation. Still, however, it was viewed by many as a matter of prudence, to prohibit their children's attendance, until they should learn, by personal observation, what character the school did in reality possess. Of course scholars have been dropping in gradually, from its commencement to the present time. At first there were but twenty-seven scholars under the care of five instructors, and they met together in the centre school house. About the middle of July, it was thought expedient to remove to the meeting-house, and provide more instructors; and it has since continued to increase, until we have now one hundred and twenty scholars, under the care of 14 instructors.

"The school occupies an hour each in termination. Immediately after divine service, A. M. they assemble in the centre of the house for prayer. The instructors then severally retire with their respective classes to separate pews for the recitation. Since the school commenced they have recited 7,697 Cummings' Questions, 12,839 Answers in Emerson's and the Assembly's Catechism, 2,460 verses of hymns, and 534 verses in the Bible. We have a school fund raised by subscription, from which the children receive compensation for whatever they learn. The class in Cummings are entitled to a cent for every twenty-five answers, and the other classes in proportion to their age and capacity. Tickets are delivered to them each Sabbath specifying the sum they have already earned, which are exchanged the next Sabbath. One half of their little earnings in this way is to be appropriated for the education of a heathen child at Ceylon, named Sylvester F. Bucklin, out of respect to our pastor, and the other to be delivered to them in books. This we find an effectual stimulus, and one which deeply interests their feelings. The good ultimately resulting from such a fund, thus appropriated, is incalculable. While their little bosoms are taught to swell with pity for those who have no Catechisms, no Bibles, no Sabbath Schools, surely they must learn more highly to prize their own. I do ardently wish that a plan similar to this might be more generally adopted.

"I am happy," he adds, "to say, that the prejudices against the school, which at first existed, have, in a great measure subsided, and it is now going forward under flourishing circumstances."

A letter from Hingham informs us of the opening of a Sabbath School there on the 28th of April. This is confined to females, and has only female instructors. Seventy scholars, from five to sixteen years of age, have been admitted to the school, between forty and fifty of whom regularly attend, and cheer the hearts of their instructors "by their good conduct and rapid improvement." They have committed to memory 400 chapters of the Bible, and 264 Hymns, beside questions in the Catechism not enumerated.—We have also received an interesting communication dated at Catskill, N. York, Sept. 12, giving an account of a Sabbath School established in Randolph, Vt. on a broader scale, than has yet come to our knowledge. The following extract will serve at once to show the manner in which it is conducted, and to corroborate the testimony furnished from so many other sources, that nothing is necessary to the successful operation of Sabbath Schools, but zeal and perseverance on the part of those who undertake them.

"About six weeks since, after a consultation among some of the brethren and other respectable citizens, a Sabbath School was announced, to commence at the meeting-house on the following Sabbath. We expected from former appearances, but a very few scholars, especially at the commencement; but when the hour arrived, to our joyful surprise, no less than seventy youth appeared, and gave in their names as attendants—and on the following Sabbath, between one and two hundred—the number constantly increasing since. Those who attend are of various ages, from 4 to 25 or 30 years. On account of this disparity of age, and of consequent capacity, we have found it necessary to separate the scholars into three departments; the youngest department, which is again subdivided into eight divisions or classes for convenience of instruction, to commit Scripture, Hymns, minor Catechisms, &c.—the next to commit Scripture, according to Wilbur's system of questions—and the third, or oldest, to write, or discourse verbally on certain theological questions, &c. previously given out; the same as are answered from Scripture by the Wilbur class.

"There appears to be a hopeful degree of engagedness and solemn attention to the exercise. I can certainly say, with respect to the Wilbur class, that I have had more satisfaction in instructing it, than in any other instruction I ever gave. God certainly smiles upon our feeble endeavors." The Committee are happy to state, that an important design of the Society, unavoidably delayed for a considerable time, has been carried into operation since the last anniversary. This is, the employment of a domestic Missionary or Evangelist, for the gratuitous benefit of those, who are by any other or otherwise excluded from our place of worship on the Sabbath.

The Rev. Elijah Waterman, of Bridgeport, labored in the service of the Society between two and three weeks. His addresses to the parents and the children of the Sabbath Schools were heard with great attention, and we trust in many instances with profit; he left us to return to the people of his charge, with a strong conviction that the fields were whitening to the harvest. The Rev. Mr. Osborne soon entered into the labors assigned him, and as far as his health & previous engagements would allow, devoted himself several weeks to the spiritual improvement of the poor. He was a son of thunder to the stupid and secure, and a son of consolation to the anxious and desponding.

The Rev. Mr. Sabine, late of St. John's, Newfoundland, has since been engaged, for the term of three months, to labor among the poor and destitute.

The Rev. Mr. Rossiter, who had been a year or more in the service of the Female Missionary Society, has also received an appointment of three months, to commence the first of November. His tried diligence and zeal, and the gratitude and attachment of multitudes, among whom he has gone preaching the kingdom of God, authorize the hope, that his future labors will not be in vain.

It is with much satisfaction the Committee are able to add, that a convenient and eligibly situated place has been procured for the accommodation of Seamen on the Sabbath, and that sufficient funds have been raised to furnish this very useful portion of the community with the ministry of reconciliation on the morning of every Lord's day.

The Rev. gentleman, whose deep and lively interest in their welfare has induced him to undertake the office of their spiritual teacher and guide, feels much encouraged by the respect and solemn attention, with which his services have been received. The following extract of a letter just received from him by one of the Committee, will show something of the success, which has hitherto attended this measure, and suggest some thoughts in prospective not unworthy the attention of the Society.

"With respect to the room, he observes, 'It is, I think, peculiarly appropriate to the object, at present. And many thanks are due to the gentlemen, merchants, on Central-wharf, and proprietors, for the spirit of accommodation and kindness they have uniformly shown. Much benefit, I cannot but hope, will be derived to them, and to our merchants at large, from the ultimate success of the measure.'

"With respect to the success of the plan, it becomes me at this period to speak with caution and diffidence, at least as far as my own instrumentality is concerned. Of duty in the case I have not a shadow of doubt. And most willingly do I testify to the uniformly serious deportment and deep attention of the audience hitherto, and appearance, which encourages me to hope that some precious seeds may be sown, which, under the blessing of God, shall produce valuable fruit.

"As it is a new and interesting field, however, perhaps more novelty may influence several in their attendance; still I cannot but hope a favorable result, if it be only from the distribution of the religious Tracts, which have been invariably received with apparent eagerness, at the close of public worship. At that time also, I have had the pleasure and privilege of distributing a few copies of 'Ryher's Seaman's Preacher,' of an edition not long since published by the Society for promoting Christian Knowledge, and furnished me by Dea. Hilliard, of Cambridge.

"I have not held any meeting in the afternoon as yet, not knowing in what manner the Society might choose to conduct the establishment; nor have I, from the nature of my engagements during the week, had opportunities of private conference with my hearers. It is obvious, that on such opportunities much of a minister's usefulness must depend.

"In two instances, I have been addressed by letters, one of which expressed in a very interesting manner, the writer's feelings on being present at a religious meeting of his 'brother-seamen.' The other was from a young mechanic, hopefully pious, covering thirty dollars 'to be employed for missionary and other religious purposes.' On a private interview, in which he specified his wishes, I found that he had in this donation devoted the tenth, or 'tithing,' of all he found himself possessed of at commencing in this town the business of a Sail-maker. The Lord reward him!

"On the whole, I think we have no reason to regret that the attempt has been made, and hope that prayers for its success will be offered by the members of the Society with those of," &c.

In the review of the past year we find great cause for gratitude, and a powerful stimulus to exertion. The smiles of Heaven appear to have attended the efforts, which have thus far been made by the Society. Already has the public attention in some measure been roused to contemplate, among other benevolent designs, the important object of giving religious instruction on the Sabbath to the children of the poor. The results of labor already bestowed warrant the hope of future and increasing benefit. In many instances the gloom of poverty has been dispelled, and hope arisen in the hearts of disconsolate parents. While their language has been, *our flesh is as the flesh of our brethren, our children as their children*, this Society has recognized the claim, and extended the advantages of Christian beneficence, not to perishable bodies indeed, but to immortal souls; and has exerted its efforts in seconding the designs of Infinite Mercy, to rescue from sin and moral wretchedness, many, who, though long neglected, are yet capable, through Divine Grace, of being heirs to a glorious and imperishable inheritance, and of shining as stars in the kingdom of God.

The explicitness of the last year's report, however, on this subject, renders further remark unnecessary. The field has this year been enlarged. Not only children, but many adults have reason, we trust, to be grateful to the Giver of all wisdom, and of every good gift, that He hath put it into the hearts of any of the stewards of His bounty to devise liberal things, in regard to them. At the last anniversary, no one had been employed by the Society, as a Missionary among the sick and destitute poor; but now that great object has received and is receiving the efficient attention of the Board of Directors. May the great Head of the Church abundantly bless such efforts!

At the last anniversary also, nothing had been done in this commercial town toward supplying with the ministry of the Gospel, that interesting and neglected class of men, who go down to the sea in ships. But now, through the good hand of our God upon us, they can hear, as well as we, the glad tidings of salvation.

Yet though much has already been done, there is much more still to be effected before the design of our institution will be fully accomplished. And shall any of us, after having put our hands to the plough, look back? Let us rather be animated by the success, which has hitherto attended the Society's labors, to go forward with increased resolution and zeal. Difficulties we must indeed expect, for what object of importance was ever effected without? But the cause is God's. Though the discouragements, therefore, were ten fold greater than they are, there would be no reason for despondency. In the blessing, then, already bestowed even on partial and comparatively feeble exertions, let us acknowledge the goodness and condescension of God, and hear in the voice of the Prophet of old, *let us be might nor by power, but by My Spirit, saith the Lord of Hosts. Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain; and he shall bring forth the headstone thereof with shoutings, crying, GRACE, GRACE, unto us.*

ANECDOTE.—A man who was dying, sent his son, an idiot, for a clergyman, when the following dialogue took place between them:—"Father, dying, sir; Father's dying, sir; wants to see you, sir; wants to see you, sir."—"I am just going to dinner, after dinner I will call."—"Dinner, sir; dinner! sir; Death wait for dinner! sir; Death wait for dinner! sir."—"The clergyman stood reproved, and went immediately to administer the consolations of religion to his dying parishioner. [Monthly Visitor.]

Second Annual Report of the Widows' Society.

In reviewing the circumstances, and transactions, of this Society, during the past year, we have much cause for gratitude to Him, who blest the feeblest efforts for the good of others; and who has inclined the hearts of its benefactors to contribute to it, so liberally. We would likewise acknowledge our obligations to them, and hope that "the blessings of such as were ready to perish," will descend on the heads of those, who thus "cause the widow's heart to sing for joy."—Among the donations we have received, we would mention, particularly, one of 500 dollars, from a benevolent individual, to whom we return our most thankful acknowledgements.—We would also express our gratitude, for another large donation, from a friend of the Society, from whom we have received repeated benefactions.—Many of the recipients of their bounty, are, we trust, among the number of those, of whom our Saviour will say, "Inasmuch as ye did it unto one of the least of these, ye did it unto me."—In compiling the reports of the Quarterly Visiting Committees, we are induced to hope, that more efficient means, will be devised, to relieve these suffering females.—The preaching in the present season, renders it necessary to take a large proportion of our active funds to aid the sick and infirm. It is proposed that to appropriate 150 dollars for the ensuing three months.—That sum, however, divided among 20 or 30 individuals, will supply but a very small part of their necessities. We therefore hope, that influenced by such a consideration, our friends will be excited to redoubled efforts, in order to increase our resources, and consequently enable us to afford more permanent relief to the objects of our charity.—If those ladies who have subscribed to the *Industry Establishment*, consent to give their funds to us, it is contemplated to appropriate them to furnish employment for the respectable poor.—It must here be presented to every reflecting mind, that a house for the use of this Society is extremely important. Many poor, infirm widows, are suffering for the want of a convenient shelter, and if a tenement were provided, it could be divided into small apartments, which might be made warm and comfortable, and thus furnish an asylum for those who are destitute and incapable of exertion, and who are not proper subjects for the almshouse.—So much good might be effectually done, in this manner, that we hope our friends and patrons, will cheerfully impart of their abundance, for the accomplishment of so desirable an object. The life subscriptions and donations are already funded for this purpose, though it is much to be apprehended that unless some measures are devised to procure a larger sum, it will be a long time before they will realise the advantage of such an establishment.

The number of subscribers at present is 225, the annual subscriptions amount to 292 dollars.—The permanent fund has increased to \$1655 68, of this sum, 551 65 have been invested in United States' stock; \$1000 are deposited in the Savings Bank, and 103 98 remain in the Treasury. The whole amount of interest received from United States stock, is 31 35, all of which, except 1 35, has been given in annuities. The interest at present due on the money deposited in the Savings Bank, amounts to 27 dollars.—One hundred and ninety-nine dollars and sixty-three cents, have been appropriated for the assistance of those whom we have deemed the most deserving and necessitous, among the various objects recommended to our charity, and also to the payment of the little work, with which we have been enabled to furnish them; 51 persons have been thus relieved; the largest proportion of whom, are either extremely aged, or rendered by sickness, wholly incapable of contributing towards their own subsistence. Twenty-two dollars have been paid for the printing of our report, which, added to sundry other charges will make our expenditures for the present year, amount to \$226 38—leaving a balance in the Treasury of \$469 29.

Boston, Dec. 8, 1818.

FRANCE.

Official account of the Population of France.

Ain	322,077	Lot	268,149
Aisne	442,989	Lot-et-Garonne	326,127
Allier	260,266	Lozere	143,249
Alpes (Basses)	146,994	Maine-et-Loire	404,457
Alpes (Hautes)	124,763	Manche	561,425
Ardeche	290,833	Marne	311,017
Ardenne	251,589	Marne (Haute)	237,739
Arras	232,327	Mayenne	332,353
Aube	236,319	Meurthe	365,810
Aude	240,993	Meuse	264,703
Aveyron	331,373	Morbihan	403,423
Bouches-du-Rh.	293,235	Moselle	349,697
Calvados	505,420	Nievre	232,365
Cantal	251,436	Nord	637,336
Charente	326,885	Oise	363,507
Charente Infer.	392,698	Orne	425,920
Cher	226,158	Pas-de-Calais	570,338
Correze	254,271	Puy-de-Dome	542,834
Cote d'Or	174,702	Pyrenees (Bas)	383,502
Cotes-du-Nord	355,436	Pyrenees (Ha)	198,763
Creuse	159,620	Pyrenees (Ori)	126,626
Dordogne	226,224	Rhin (Bas)	439,275
Doubs	424,113	Rhin (Haut)	336,940
Drome	240,560	Rhone	340,060
Eure	253,472	Seine (Haut)	300,136
Eure-et-Loir	421,481	Seine-et-Loire	471,457
Finistere	265,936	Sarthe	410,360
Gard	452,895	Seine	657,170
Garonne, Haute	367,551	Seine-et-Marne	304,068
Gers	286,497	Seine-et-Oise	430,972
Gironde	514,462	Seine-et-Infer.	642,948
Haut-Rhin	299,999	Sevres (Deux)	254,105
Haut-Saone	508,344	Somme	495,058
Ille-et-Vilaine	204,721	Tarn	295,085
Indre	275,071	Tarn-et-Garon	230,514
Indre-et-Loire	471,660	Var	283,296
Jura	292,613	Vaucluse	305,932
Landes	240,146	Vendee	268,746
Loire-et-Cher	213,482	Vienne	253,048
Loire	318,558	Vienne (Haute)	243,195
Loire (Haut)	268,202	Voges	334,169
Loire-Inferieur	407,827	Yonne	326,324
Loiret	285,395		
			28,968,043

SOUTH AMERICA.

The following facts respecting the South-American Provinces now at war with Spain, are extracted from the Communication of Mr. Rodney, one of the American Commissioners lately returned from that country:

The extent of the Vice-Royalty of Buenos Ayres, is stated by Mr. Rodney, to be more than 2000 miles from North to South, and 1100 from East to West. The territory of the Provinces contains 150,000 square leagues—the population, exclusive of Indians, is 1,300,000. The city of Buenos Ayres, 60,000.

There are, in the whole, 14 provinces, five of which are in possession of the Royalists, and in the territory held by the Royalists, are the valuable mines of Potosi.

Their army is composed of regular troops, Corsos and militia, of which 12,143 are troops of the line, 7,041 of Corsos, and 10,670 militia! Feeble indeed must have been the forces that Spain sent against them—if they have been subdued by such an apparently incomplete army.

The form of government or constitution, was established, Dec. 3, 1817. The Congress now consists of 26 members; although a member is allowed for every 15,000 citizens. By this constitution they have no trial by Jury, but something called Courts of Justice, holden by men who are the sole arbiters in all cases of litigation—it provides for the established Catholic religion.

Their exports are reckoned at ten millions, consisting principally of ox hides, jerk beef, and tal-

low, and the imports are about equal in amount. The revenue of the State is estimated at three millions, being three tenths of the amount of either the imports or exports. Very light taxes indeed! Their imports are principally from Great Britain and the United States. From us they receive furniture, fish, manufactures, and so we complain of the violation of our rights on the part of Spain, and yet suffer contraband articles to be sent and used against her. Is this equal and exact justice?

The Patriot navy is stated to be small, and some of their vessels laid up in ordinary—yet do the vessels bearing the Buenos Ayres flag, swarm upon the Atlantic, and insult the lawful commerce of our country.—Boston Gas.

OBITUARY.

Departed this life on the 4th instant in the 40th year of his age, Deacon Nestor Pendleton, of the African church; the funeral solemnities were attended at the meeting house, Belknap street, where an excellent and appropriate discourse was delivered before a large assembly, by Rev. Thomas Paul from these words, "And he was a good man." Luke 23d part of the 60th verse. As a professed disciple of our blessed Lord, the character of our deceased was held in high estimation by all who had opportunity of observing his humble and Christian-like deportment. The members of the church were peculiarly attached to him, having witnessed his uniform zeal for the advancement of the dear Redeemer's cause, and his readiness, at all seasons, to consecrate his time, talents and property (as far as he had ability) to the great and important interests of Zion.

His heart was sustained at the trying hour by that power and grace which formed the ground of his confidence when in health; his last expression demonstrated to his connections and friends, the excellency of that religion which called "a dying bed soft as downy pillow;" he waited as did Joseph of Arimathea, "for the kingdom of God;" his last words were "there is no terror in death; our lines are fallen to us in pleasant places." His eyes were then closed upon all earthly scenes, and we humbly trust his happy spirit is now employed, in union with the heavenly choir, in songs of unceasing praise to God and the Lamb.—[Communicated.]

DAMASCUS STEEL RAZORS.

BALDWIN & JONES, No. 37, Market-street, have just received a fresh supply of best quality Paris made Damascus Steel RAZORS, some with 6 Blades, and Straps, suitable for travelling Gentlemen. Also, a case of French Verges, Main Springs and Fuzee Chains, of superior quality. Dec. 5.

CARLISLE GINGHAMS.

JEREMIAH FITCH & Co. have for sale, at No. 5, Market-street, 5-4 Carlisle Gingham, from 25 to 30 cents per yard, partially damaged. N. B.—Also just received by the late arrival from England, an elegant assortment of Ladies black and white Lace Veils, from 3-8 to 1-2 yard deep. Dec. 5.

Bibles and Testaments.

STEREOTYPE BIBLES and TESTAMENTS, suitable for Schools, distribution, families, &c. published and for sale by WEST, RICHARDSON & LORD, No. 75, Cornhill. 3m Oct. 17.

BOOKS & STATIONARY,

In Quantity, MAY be had of WEST, RICHARDSON & LORD, No. 75, Cornhill. Oct. 10. 3m

Elegant and Low-priced Furniture.

SAMUEL BEAL, informs his Friends, and the Public in general, that his Warehouse is now supplied with an extensive assortment of elegant and low-priced Furniture, worthy the attention of all who wish to supply themselves with good Furniture from 15 to 20 per cent. below the usual prices, viz.
1500 Chairs, such as fancy bamboos, New-York and various other patterns, from 3-9 to 2-12 each.—Sideboards, from \$15 to \$60 each.—Bureaus, all prices—20 pair common and Grecian Carved Tables—12 Sofas, covered with green morocco, scarlet, French grey and hair cloth—10 commodes.—15 Secretaries, with and without Book Cases.—12 Portable Desks—Easy and Lolling Chairs—mahogany and stained-wood bedsteads, of all kinds and prices—150 mahogany and stained-wood Dining and Pembroke Tables—18 Work Tables with and without bags—25 Wash and Light Stands—Looking Glasses—brass Fire Sets, &c. &c. pieces and remnants Carpeting—5000 lbs. Live Geese and Water Fowl Feathers—30 ready made Beds, from 15 to 20 dls.—300 yards Bed Ticking. N. B.—Merchants and others, who purchase for shipping, are respectfully invited to call at the Old Established Warehouse, Mill-Pond street, where may be found an extensive assortment of Gentee and Low-priced FURNITURE, which is selling unusually low, by wholesale and retail. Sept. 19.

R. P. & C. WILLIAMS,

HAVE received, Cornhill-Square, A NEW FAMILY BIBLE, With Notes and Illustrations of many (upward of 200) eminent expositors—prepared and arranged under the direction of the Society for promoting Christian Knowledge, and patronage of the most Reverend Father in God, Charles, by Divine Providence, Lord Arch Bishop of Canterbury, Primate of all England, and Metropolitan of his Grace's Domestic Chaplain, the Rev. Geo. D'Oyley, B. D. and the Rev. Richard Mart, D. D. Re-published by subscription, with additional Notes, selected and arranged by John Williams, the Protestant Episcopal Church in New York, in 17 Nos. on three qualities paper, \$1 1/2, and 1/50 each, making 2 vols. quarto.

"The present publication is intended to convey general Scriptural information—to furnish the reader with a body of Annotations to all important matters of Christian Faith and Practice."—"On the one hand the great doctrines of our Holy Religion will be drawn out from the declaration of Scripture, with that particularity which the Scripture, with that particularity which the paramount importance demands. On the other hand, such practical reflections will be interspersed, as may tend to enforce the lessons of Living, supplied by the Precepts and Examples of Scriptures. For the attainment of these objects, it has been judged most eligible to select a selection of notes from works entitled to extensive circulation. There is hardly any subject of Scriptural inquiry, which may not be fully and satisfactorily illustrated from these valuable stores. It is apprehended that no Family Bible at present in circulation has been edited on one principle, so it is presumed that no one person contains such an useful collection of matter in the same compass as the present publications bids to comprise."

The names of all the writers from which the notes are taken, will appear at the end of each tract, so that the Bible will furnish the reader with the opinions of many eminent expositors of Scripture, and will thus be a synopsis of the most proved elucidations and comments of the Sacred Volumes, which from time to time have appeared. The various elucidations and comments will be arranged, so as to preserve, as far as possible, unity of sense, to set forth the genuine meaning of the Sacred Writings; and to aid their practical efficacy. 3m